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THE INFLUENCE OF CIVIL AND RELIGIOUS LIBERTY ON ROMAN CATHOLICISM IN THE UNITED STATES OF AMERICA.

[Read at the Conference of the Evangelical Alliance at Geneva, Sep. 7th, 1861.]

On the 23d day of June, 1757, was fought the battle of Plassy. The hero of that battle was Robert Clive. The victory which the troops of the East India Company there achieved over Surajah Dowlah laid the foundation of what became, in less than a century, the vast British Empire in India, with 175,000,000 inhabitants. The battle referred to terminated forever the hopes of both Mohammedanism and Romanism for supremacy in India, and secured that great country as a domain for Protestant Christianity.

Two years later, (on the 12th day of September, 1759,) the battle of the Heights of Abraham, of which General Wolfe was both the hero and the victim, destroyed forever the ascendancy of Rome and the Jesuits in North America, by transferring to Great Britain the vast possessions of France in the Canadas, and the great country which stretches far southward, between the Allegheny and the Rocky Mountains. Thus in two short years the French Crown lost a prospective empire in the plains of India, and an actual one in the valleys of the St. Lawrence and Mississippi, which combined exceeded twice the extent of Europe. This was a great loss for the son of St. Louis; it was a greater one for the pretended successor of St. Peter the Fisherman.

But this was not all. France ceded to Spain the great territory of Louisiana at the mouth of the Mississippi, by the same treaty (that of Paris 1763,) by which she ceded the Canadas and the Valley of the Mississippi to England:—thus giving to that Roman Catholic Kingdom complete dominion on the north coast of the Gulf of Mexico. In the year 1800 France recovered Louisiana, but only to sell it in 1803 to the United States. In 1821 Spain sold Florida to the United States; and in 1845 Texas, after having been torn from Mexico, was annexed to the United States; and thus the domain of Protestantism was still further enlarged. In 1848, New Mexico and the country between it and the Pacific Ocean, including Upper California, was added to the United States. These political changes contributed immensely to enlarge the territorial extent of Protestantism in North America. With the exception of the Russian possessions in the north western corner, and the Republic of Mexico, and the States of Central America in the

south, Protestantism has gained territorial possession of the whole of that vast continent.

Equally great has been the numerical increase of Protestantism in North America. In the British possessions, where in the days of the French dominion, Romanism had complete and undisputed possession of the ground, the Protestants are nearly three times as numerous as the Roman Catholics. In the United States, seven-eighths of whose area once belonged to France and Spain, and by consequence, were under the Spiritual sway of the Bishop of Rome, the most ardent partizan of the Pope will hardly maintain that one person in seven is a Roman Catholic. It would, probably, be nearer the truth to say that not more than the one-eighth part of the population, (now more than 31,000,000,) is to be reckoned among the adherents of the Roman Catholic Church.

The discoveries of John and Sebastian Cabot gave to England her claim to a large portion of the Atlantic coast of North America; and when she successfully commenced the colonization of that coast in 1607, the French were in possession of the northern part of it, and the Spanish the southern. Several of the charters which the English monarchs gave to the colonies planted under their auspices, affected to give a title to the country westward as far as the "South Sea," or what we call the Pacific Ocean. The colonies, even in the outset, with one temporary exception, were Protestant—including those from Holland and Sweden. But when these colonies began to push their way across the Allegheny Mountains into the great central valley, they found it studded over with French villages and Jesuit missionaries. Du Quêsne, (now Pittsburgh,) Detroit, Vincennes, St. Louis, Kaskaskia, Natchez, New Orleans, Mobile, were Roman Catholic settlements,—as much so as Montreal and Quebec in Canada, and St. Augustine in Florida. But how great the change! In Louisiana, where the Roman Catholic Church had great advantages, and where there was not one Protestant Church in 1803, Protestantism has now a vast influence, if not a complete ascendancy. Out of the original province or territory that bore that name, and was acquired from France during the Consulate of Napoleon I., there have been formed no less than five if not six large states, in all except one of which, Protestantism is the religion of the majority of the people. In Florida, Texas and California, Romanism is now an insignificant element. In only one city or town of importance, (that of New Orleans,) in all the great valley of the Mississippi does the Roman Catholic Church have a majority of the people, even in those in which it was the dominant communion at the commencement of this century. In Maryland, which was, in an important sense, a Roman Catholic colony, the Roman Catholic ascendancy lasted but a little while. Whatever may have been the cause—whether it is to be sought in the political movements which severed the French and Spanish colonies spoken of, from their respective mother-countries, or in the superior qualifications of the Teutonic or Saxon race over the Latin for colonization, or the divine energy of the Gospel, which Protestantism carries with it, or all these combined,—certain it is, that Romanism has nowhere held its own when brought into contact with Protestantism in that part of North America which now constitutes British America and the United States.

These general remarks will suffice to prepare the way for the consideration of the subject more immediately before us, namely: "*The Influence of Civil and Religious Liberty on Roman Catholicism in the United States of America.*"

We must say in advance, that the nature of the subject is such that it demands the array of quite a number of particulars, and a careful appreciation of them and their relative forces, in order that we may fairly comprehend the extent and strength of the influence of the civil and religious institutions of the United States upon the Roman Catholic Church, its doctrines and teachings, its practices and ceremonies, and its relations to the State and civil Society. It is necessary also, at the very threshold of our inquiries, to have a correct idea of the nature and extent of the double liberty spoken of in the proposition which we purpose to consider. We begin then, by stating that the civil government of the United States, by its constitution and laws, guarantees just as fully to the Roman Catholic all his rights—of person, property, citizenship, religion, conscience, and worship—as it does to the Protestant. On this point there is no difference whatever. All the rights which a Protestant can claim or possess under the Constitution and laws, a Roman Catholic may claim and possess. The same thing is true of the Jew and every other religionist. It is impossible to conceive of religious liberty being more complete or equal, than it is under the Constitution and laws of the United States. This state of things has existed as long as the Constitution has existed, namely, more than seventy years. In fact, it may be said to have existed as long as the Government of the United States has existed, which is eighty-six years. During all that period, all citizens of the United States, whether such by birth or naturalization, have enjoyed the same rights, privileges, and immunities, without regard to religious opinions or forms of worship. And the practice of the Government has been in conformity with the theory of the law. Among those who have held offices or posts of trust or honor, in connection with the general Government, have been and are now, men of all religious communions,—Roman Catholics as well as Protestants, Jews as well as Christians. Roman Catholics, and even Jews have been members of Congress, have been judges in the National Courts, and have held posts in the army and navy.

In the early period of some of the colonies there was little religious liberty, and in some none at all. The rights of citizenship were confined to those persons who held the creed and belonged to the Church of the Commonwealth. Such intolerance prevailed to about an equal degree North and South; nor was it confined to the British colonies in America; it was the error of the age. And whatever merit the friends and admirers of Roger Williams and Lord Baltimore, (or Charles Calvert,) may claim for them, it is probable that their very liberal opinions on the subject of religious liberty, and the laws which they caused to be enacted in the colonies of Rhode Island and Maryland, had much less influence upon the whole country than the noble institutions which Pennsylvania received at the hands of William Penn, her great founder. Step by step, however, liberal sentiments advanced. A great battle for the rights of conscience and of worship was fought in Virginia shortly after the

Revolution, by the Presbyterians and Baptists, aided by Thomas Jefferson, afterwards President of the United States. State after State, both north and south, dissolved all the bonds which united the Church and the State, until now there is not a vestige remaining. Religious liberty is complete—the rights of Protestants, of Roman Catholics, of Jews, and all other religionists are now as fully guaranteed by the Constitution and laws of the several individual States as by the Constitution and laws of the United States. The last States which reached this elevated platform were New Hampshire and North Carolina. In both, the Jew and the Romanist, though they might enjoy every other right and privilege—even the right of maintaining and propagating their religious opinions and worship—for a long time could hold no office of the State. But this exception exists no longer.

In all parts of the United States the Romanist has the same right to buy land, build a church-edifice, or chapel, have religious services on such days, and at such hours, day or night, as may suit his wishes or convenience. All that the laws require is that the title-deeds of his church-property, including a cemetery, shall be in accordance with the statutes made for the holding of such property; and that in celebrating divine worship the rights and comforts of others shall not be interfered with. In these respects he stands on the same level with his fellow citizens of all other religious persuasions or communions. And this has been the state of things with us for many years. The question: "What has been the influence of it upon Roman Catholicism," is certainly a pertinent one. To the task of giving an answer to that inquiry we are now prepared to address ourselves.

1. The first effect of the religious liberty which exists in the United States, so unbounded and complete, on the mind of every Romanist who reaches the shores of that country, we may unhesitatingly affirm to be ADMIRATION. We believe that this sentiment is universal, at least so far as the intelligent portions of the Roman Catholics are concerned—the portions that are capable of comprehending and appreciating the nature and the value of this great boon: We have neither met with, nor heard of, a well educated Romanist, layman or ecclesiastic, who does not admire this great characteristic of American institutions, that conscience and religious worship are as free as the air of heaven. Distinguished Roman Catholic laymen in America are not slow to express their admiration of this feature in the civil government. Its justice and fairness commend themselves to their more unsophisticated natures. And even the most bigoted priest, who would deny the rights of conscience and religious worship to Protestants in Roman Catholic countries, cannot but rejoice that the establishment of this great principle in the United States, gives to him all the advantages which he could ask for in his attempts to propagate the dogmas and practices of his Church in a country so vast and important. Nor is this effect confined to Romanists in America.

On the 10th day of October, 1846, we were walking in the Prado in Madrid, waiting for the arrival of the royal cortége in its progress from the Palace to the Church of Atocha, whither the *Queen*, Isabella II., who had been married the night before, accompanied by the grandees of Spain, was to go to assist at some religious ceremony.

With the exception of an imperial procession, which we once saw in the great street of the Nevesky Perspective at St. Petersburg, it far exceeded in gorgeousness anything which we have ever seen. Wishing to know more of the affair than we had been able to learn from the Spanish newspapers, we approached a group of well-dressed gentlemen and ladies, and asked for the information which we desired. Instantly one of the party, who proved to be a most intelligent and influential lawyer, offered to go with us and explain everything. Soon after meeting his brother-in-law, who was a colonel in the army, both those gentlemen gave themselves up to us for two or three hours, communicating much information by facts and details, respecting the character and position of the various celebrities as they passed along in the procession. Afterwards they walked with us through several streets of the city, discoursing on the then present state of Spain, its political parties, etc. Learning that we were Protestants, they both said that they would give a great deal to see the Protestant Religion introduced into Spain; for although they had never been in a Protestant country in their lives, they had read enough about the United States, England, and other Protestant nations to be convinced that Protestantism must be a far better religion than the Roman Catholic. One of them said that his first favorable ideas of the United States were received from a Jesuit professor in a college at Rome, where he had pursued his studies. That professor had spent several years in America, chiefly at Georgetown, D. C., and he often interested the young men of his class by recounting to them facts and anecdotes about the people and institutions of the United States. And with so much enthusiasm did he speak of the *Religious Liberty* prevailing in that country, that he quite imparted his admiration to the entire class.

Nine years before the time to which we have just referred, we spent a considerable period in the city of Rome, during which we made the acquaintance of a distinguished professor in the Collegio Romano, one of the best known of the literary institutions of that city. In one of the many conversations about the United States which we had with him, he informed us that the Roman Hierarchy (the Pope and Cardinals,) had no little trouble with the ecclesiastics who returned from the United States, on the ground that few of them had remained there for any considerable number of years without being decidedly and dangerously influenced by the spirit of its institutions. "The Sacred College," said he, "stand much in doubt respecting the most of the priests and bishops of European origin who stay five or ten years in America." He then added that they were greatly dissatisfied with Bishop England, of South Carolina, when he was last in Rome, because of the liberality of his opinions and the freedom with which he uttered them.

On no subject have the Roman Catholic orators, lecturers and editors in the United States, whether clergymen or laymen, more eloquently descanted than on Religious Liberty. Having but one solitary case in the history of the country, that of Lord Baltimore's colony in Maryland, in which a Roman Catholic government adopted, of its own accord, liberal principles, they have made the most of it. We suppose that a respectable volume could be made up of the speeches, lectures and essays which those gentlemen have delivered. We have often re-

gretted that they have not had more cases which they might turn to account. In default of this, they are compelled to look abroad to find in the history of the past some instances in which Roman Catholics, where they have the control of measures, have done anything in favor of religious liberty. But this has been a difficult undertaking. And when they have found something in Belgium, Sardinia, Brazil and New Grenada, they have encountered a great drawback in the fact that in every case the religious liberty that has been granted owes its existence to the efforts of men who have been Roman Catholics only in name, if even so much; while, in all those cases, the Roman Catholic hierarchy of those countries, sustained by the Pope himself, have been utterly opposed to the liberal measures in question; for if there is any one principle to which Rome is more opposed than any other, it is that of Religious Liberty.

But however reluctant the Romish clergy in America may be to advocate the doctrine of Religious Liberty, excepting in Protestant countries where it might inure to the advantage of their Church, it is certainly true that the laity, especially of the higher classes and of American birth, are strongly in favor of it, and are ready to say so openly. And the fact that in the United States they owe the ample liberty of conscience and worship to a constitution and laws which are the work of Protestant legislators, is not without due weight and proper appreciation in the minds of enlightened Romanists.

2. In the next place, the enjoyment of Religious Liberty on the part of the intelligent Romanists of the United States, especially those of American origin, leads them to entertain very correct views of the unreasonableness and wickedness of persecution for the sake of religion, and often to express them. This feeling is, of course, more prevalent among the laity than the clergy. We could cite many remarkable examples of this if it were necessary. Not to speak of the living, we are confident that no Protestants could have a more just abhorrence of religious persecution in every form than the late Judge Gaston, of North Carolina, or the late Robert Walsh, of Philadelphia, men of distinguished talents and of vast acquirements, though in very different branches of knowledge, both of whom were sincere Roman Catholics to their dying day. It would certainly be very difficult, if not quite impossible, to find an enlightened, or even respectable, Roman Catholic of American birth who would for a moment attempt to justify the massacre of St. Bartholomew. Without doubt there are among the bishops and their clergy not a few who in their hearts abhor persecution but dare not avow it, lest they might, in so doing, condemn the acts as well as the dogmas of their Church. They will go so far as to condemn openly and even violently persecution of Roman Catholics in Protestant countries, but cannot be induced to open their mouths in condemnation of intolerance, and of the persecution of Protestants, in Roman Catholic countries. At the largest and most interesting meeting of the sort which has ever been held in the city of New York, that in behalf of the persecuted Madias, Archbishop Hughes, who was present, and many of his clergy, was conjured to join us in a memorial to the Duke of Tuscany in behalf of these poor suffering persons, with the assurance that the Protestants would most heartily join him in re-

monstrance, memorial, and every other proper effort in behalf of persecuted or oppressed Roman Catholics in Sweden, or any other Protestant country where such persecution or oppression existed. But the appeal to those gentlemen was made in vain! Yet the noble sentiments uttered in that meeting, and in one afterwards held in behalf of the rights of the Protestant to Christian sepulture in Papal countries, and of another still, in behalf of the persecuted in Sweden, both Protestants and Romanists, found a response in many an honest Roman Catholic heart among us.

It may be affirmed without the slightest fear of contradiction, that on no one point or subject is there more complete unanimity among Protestants in America, including even the staunchest adherents of their own peculiar religious opinions, whether relating to doctrines or forms of worship, than that of religious liberty—liberty for all, to hold, to practise, and to propagate their religious views and convictions. And by consequence, they must cordially abhor everything like intolerance and persecution. These sentiments prevail, we are sure, among the well-informed classes of Romanists and all other religionists. We can not give a stronger proof of either the extent or the force of these sentiments in the United States, than to relate a circumstance which occurred in the year 1853. That year was rendered memorable in the annals of the Roman Catholic Church, and of the country, by the advent among us of Monsignor Bedini, (titular Bishop of Thebes,) as a Nuncio of His Holiness, charged with the office of regulating sundry matters relating to that Church. On the last Sabbath in October the consecration of three bishops took place in the Church of St. Patrick (the Cathedral) in New York, in which the distinguished stranger took a very prominent part, as was natural enough. The church was crowded to its utmost capacity, as might be expected. The next day several columns of the morning papers were filled with a minute account of the gorgeous procession from the "Archiepiscopal Palace" to the church, ceremonies, music, etc., etc., of the occasion. Among other things, the oath, or what purported to be such, which each of the three bishops took was given. As there had been a good deal said in the controversies which had been carried on in the journals between the Protestants and Romanists about the oath which Roman Catholic bishops are required to take at their consecration, the officers of the AMERICAN and FOREIGN CHRISTIAN UNION, the society which has for years been foremost in every thing that relates to such matters, sent a friend to the Right Rev. Dr. Hughes, the Archbishop of New York, to request him to put them in the way of obtaining a copy of the veritable oath that would be used on the occasion referred to. His Grace condescended to give them the information which they desired, and they sent a gentleman who was well qualified for the task, with the *Pontificale Romanum* in his hand, the book which the Archbishop assured us contained the oath—in Latin, of course—and which we had no doubt was to be used on the occasion. But what was the surprise of the gentleman of the Society to find that in the oath as given in the newspapers there were many omissions, and among them the famous sentence: "*Hæreticos, schismaticos, et rebelles eidem Domino nostro, vel successoribus prædictis, pro posse persequar et impugnabo.*" [*Heretics, schismatics and rebels to our said*

lord (the Pope) or his aforesaid successors, I will, according to my power, persecute and oppose.] An animated controversy took place in the columns of the New York *Daily Times* and other papers, in the course of which the fact came out, (so the advocates of Rome averred,) that the present Pope, Pius IX., did, in 1846, at the request of the Sixth Council of the Roman Catholic Bishops of the United States, held in Baltimore in that year, consent that certain "*feudal phrases*" in the old oath might be omitted! Such is the account which the Rev. Dr. Kendrick (now Archbishop of Baltimore,) has given of this matter in a little work which he published in Philadelphia in the year 1851. His words are: "In order to take away all occasion of cavil, the present Pope, at the solicitation of the Bishops of the Sixth Council of Baltimore, consented to the omission of the feudal phrases, and sanctioned the simpler form, which is here subjoined, to be used by all the Bishops in the United States."

This is certainly a curious affair. That a Pope would undertake to modify the oath that is taken, so far as we know, by every Roman Catholic Bishop in all other countries in favor of the Romish Bishops in the United States, and after it had been used there for more than sixty years, is passing strange. It may be so; and if so, what a proof of the outside pressure in that country, that will no longer tolerate the use of such language. It is possible that the "simpler oath" may really imply all the "feudal phrases" the old one expressed, but it does not so strike the minds of the people.

3. A third and quite kindred influence of the civil and religious liberty which prevails in the United States is seen in the fact that the adherents of the Roman Catholic religion, from whatever country in Europe they may come, almost invariably upon their arrival, or as soon as they become somewhat acquainted with the country, fall into the political party which is considered the most favorable to the largest political liberty. In Europe it has been a very common charge brought against the Roman Catholic Church, that it has been the invariable friend of absolute government, and by consequence the enemy of popular liberty and popular institutions. The late Abbé de la Mennais admits the truth of this charge in his "*Rome*," and some of his other writings, and conjures the Pope, as the Head of a Church that was founded by the Great Friend of the People—who was himself born in a stable, and died on a cross—to espouse the side of the people in the great struggle between liberty and despotism. It will hardly be doubted, we suppose, that the Hierarchy of Rome, in Europe, from the humblest parish priest up to the Pope himself, have usually been the friends of despotism, rather than free institutions under any name or form.

In America not only do the laity of the Roman Catholic Church, as a general thing, fall quickly into the party that holds the most popular principles—such as universal suffrage, and the shortest period for naturalization—but the priests also, although not quite so promptly, attach themselves to that party and become the advocates of the broadest liberty. Sometimes a priest may be found who will maintain that Rome has ever been the friend of popular liberty, and even a leader in the sacred cause! Men have even been found who, in the face of all history, have the courage to assert that the Roman Catholic Church has

in all ages been the friend of popular rights and a popular form of government! And an Archbishop has even been known to go down into the political arena, on the eve of a Presidential election, and advocate the claims of the democratic candidate! In scarcely any one thing is the influence of our institutions more marked than in the fact of their making the adherents of Rome the friends and *partizans*, if one may so speak, of popular liberty. It would be difficult, we apprehend, to find a monarchist among the Romanist laity in the United States, or even among the clergy who have been many years in that country, especially the lower orders of the clergy. It is worthy of remark, however, that among the Roman Catholics of American birth there has been more of what has been called a conservative spirit. Such persons ranged themselves rather with the Whig than the Democratic party, before the commencement of the present deplorable civil war, which has, for the time, almost obliterated all old parties of every name. In proof of this it may be stated that in Maryland and Louisiana, where there is a very large, old, and highly respectable body of Romanists, the principles of the Whig party, at whose head stood, in their day, Henry Clay and Daniel Webster, were long in the ascendant. But whether found in the ranks of the more or the less conservative political parties, the Romanist of the United States is almost invariably in favor of liberal institutions, constitutional government, and freedom of the press. Certainly a very wonderful volume might be formed by bringing together the choicest speeches and essays of Roman Catholic bishops, priests, lecturers and editors, advanced on the subject just named, contrasted with the utterances of Romish bishops and other adherents of the Romish Church in France, Austria, Spain, Ireland and other Roman Catholic countries, on the same topics, within the last few years, to go back no further.

4. The influence of the civil and religious institutions of the United States on Romanism in that country is seen in the strong desire of the people, even in the lowest classes of the newly arrived immigrants from Ireland, and other countries of Europe, to have their children educated. Ignorant as these people may be, they quickly learn that some degree of education is absolutely necessary to success in life in that country. Nor are they very long in learning that the Public Schools, which, in nineteen cases out of twenty, are taught by Protestant teachers, as they were originated by Protestant exertion, are better than those founded by the Roman Catholic Church. In fact, the chief thing that that Church has aimed at in all her efforts to plant schools in America, has been to propagate her religion. On this account her "nuns" and her "monks" and "priests" are much more in earnest to draw into their schools Protestant children, and especially orphans, as more easily made subservient to her purposes, than to educate the children of Roman Catholic parents. The same aim controls all her efforts in the planting of higher schools and colleges. It may be said, with truth, of all her educational institutions, from the lowest primary school to the college, they are greatly inferior to the Protestant institutions in the extent, thoroughness, and value of the instruction imparted in them. The only superiority that can possibly be claimed for any of their secondary schools and colleges, is that more attention is paid to modern languages, especially French, than in Protestant institutions of a cor-

responding grade. Even of the three millions of children and youth in the Protestant Sabbath Schools in the United States, there is a considerable number that belong to Romanist families, notwithstanding all the efforts of the priests to prevent it, whether by denunciation from the altar, or the getting up of rival schools. The public schools of the United States may not have so decided a religious character as we could desire; but they are not anti-religious, much less irreligious. They are not Roman Catholic, neither are they infidel. No teacher would be long employed if known to inculcate, directly or indirectly, either infidel or immoral sentiments. Rome has branded them as "Godless;" but it is only because they are not in her hands, nor do they teach her dogmas.

5. Something of this same influence is seen in the newspapers of the United States. Rome has been compelled to favor, to a certain extent, the periodical press. Her success in the higher walks of periodical literature has certainly not been successful. Her "monthlies" are neither numerous nor of a high order. And as to "quarterlies," she has but one of any considerable merit, and it has but a very limited circulation. Her *religious* newspapers, all combined, have not a circulation equal that of the two highest of the many Protestant journals; whilst of her secular papers, it may be affirmed that those that have any merit have but little that is distinctly Roman Catholic about them.

The Roman Catholics in America read the great newspapers of the country, especially those of a political character; nor could the influence of the Hierarchy prevent it, even if they dared to make the attempt. And yet it would be quite possible to name one of those papers—to say nothing of others—that does greater damage to the popular superstitions of the Romish Church and to the influence of her bishops and priests, than all the Protestant religious papers of the country combined.

6. That the influence of the civil and religious institutions of the United States is in many ways counteractive of that of the clergy of the Roman Catholic Church is quite certain. For instance: the confessional has nothing like the influence which it has in papal countries. That it is often resorted to by devout Romanists, especially by those of the humbler classes, is not denied. This is more true, however, even in their case of the *women* than of the men. It may be affirmed without hesitation, that there is no feature of Romanism that is more repugnant to American feelings than the confessional. No part of the entire system is more frequently attacked in discussion than this. Few Protestant husbands are quite willing, and very many Romanist ones are very reluctant, to have their Roman Catholic wives go to the confessional.

Occasionally the case of stolen articles recovered through the confessional is paraded in the papers, and the attempt is made to impose on unreflecting Protestants. But all sensible people are disposed to take the same view of the matter which was taken by the captain of a company of militia in Pennsylvania, that was called on to suppress a riot among some Irish Roman Catholics who were working on a railroad. Just as he was about to order his men to fire on the refractory party, the priest came running in great haste, and cried, "Don't fire!

Leave the matter to me ; I will settle it." "Stand back," said the captain ; "this is no place for you. If you can settle the difficulty, you could have prevented it."

The question of mixed marriages—that is, marriages between Roman Catholics and Protestants—has been the occasion of much difficulty in some countries in Europe. But with us, it gives no trouble whatever. Marriage is regarded by the civil government in every State in the American Union as a civil institution, and is so treated. The marriage-ceremony may be performed by the civil magistrate without any religious ceremony accompanying, or it may be performed by a minister of religion of any communion. In nine cases out of ten—perhaps we might say in *ninety-nine* out of a hundred—it is performed by a minister of religion, accompanied by prayer and other religious services. The Catholic priest will no doubt enjoin upon the parties whom he may be called to marry the duty of bringing up their offspring in the faith of the Romish Church, but he will not make it a condition of his performing the service, nor will he be too strenuous in insisting, for he knows too well that the parties would not bear it, and that they would, in case he did so, go off to a magistrate, or, what is more probable, to a Protestant clergyman.

Whilst the most devout Romanists among us, especially those who have recently arrived from Europe, hold in reverence the doctrine of the mass and abolition, as well as confession, we are very confident that neither of these sacraments has with us anything like the force, in the minds of the Romanists generally, which they have in the Old World, or in the Spanish portions of the New. Masses for the dead are unquestionably said, and absolution is unquestionably pronounced by the priest, after confession. So too, extreme unction is administered. And yet we have known intelligent Roman Catholic mothers to be exceedingly shocked by the confident assertions of a priest, to the effect that the soul of a son, who had just died, was safe, just because he had gone through the form of absolution and extreme unction, which the dying person could not even comprehend:—exclaiming, when repeating the affair to their friends, "these priests seem to think that in dealing with us they are dealing with the ignorant and degraded people of Europe."

There has been a considerable sum of money collected among the Romanists in the United States within the last year or two for the help of the Pope in his difficulties. But the doctrine of the Temporal dominion of his Holiness is far from being popular among the adherents of Rome in that country. Even the doctrine of the Immaculate Conception of the Virgin Mary has not been well received by the more intelligent Romanists. Probably there is no part of the world where there have been so few miracles among the Roman Catholics as in the United States. If anything of the sort has occurred—and we are inclined to believe there has been something—it is certainly not blazoned abroad. We have almost no pilgrimages with us, perhaps because we are such a heretical nation that we have few or no sacred places or shrines, no holy wells, or health restoring fountains among us. We have not even a Notre Dame des Fouvrieres in the whole land. We are quite sure that there is not a solitary bone of any of the Apostles, nor a single shred of the mantle of the Virgin Mary, or of that of Saint

Anne or Saint Elizabeth, or a hair of the head of any of them in any church in the United States. If there be, it has certainly not been our good fortune to hear of it. In saying this, however, we may only be confessing our own ignorance. Be it so. It is said that Rome has, or has had, three robes of the Saviour, like that at Treves; but if so, she certainly has not sent one to America—we here use the word as we have often done before in this paper, as synonymous with the *United States*.

Without doubt, all sincere Romanists with us observe Lent, and the other sacred seasons of their Church, but we are very much mistaken if they practice its duties as rigidly as do their co-religionists in Papal lands, whether in the Old World or the New. The injunction of the Church with regard to the eating of meats during these sacred seasons, as well as on Friday, receives a very liberal interpretation from the high dignitaries of the Church, and is not so literally obeyed by any, save the most devout, as it ought to be in the estimation of very many of its adherents.

That the influence of the priests is very considerable, over the minds of their people, especially over the lowest and least educated classes, in matters appertaining purely to their religion, is not questioned. But the strength of this influence, even on subjects decidedly collateral and important, is certainly not great. For instance, many a priest finds to his sorrow, that the people of his own flock cannot be brought up to a compliance with his wishes on the subject of giving money, even for the most important purposes. Poor servant girls, and in some instances, hired young men, can be induced to give their one dollar, two dollars, or even more, per month, for the promotion of this or that enterprise which the priest recommends and strenuously enforces; but the wealthier classes seldom give with much liberality. Large sums are certainly raised by Romanists in America to build churches; but after all, the Old World—the Society of the Propaganda at Lyons, the St. Leopold's at Vienna, the St. Louis Society at Munich, the treasury of the Redemptorists in Belgium, are still greatly relied on. The conduct of the "refractory" with us, is sometimes laughable, and often very trying to the patience of the parish priest. We have seen a crowd of apparently very devout Irish Catholics on their knees on the steps of a village church during divine service, and at first, in our ignorance, we supposed that the church must be crowded. But not so; these people had found out that they could pray outside, and obtain all the benefits of mass or sermon, and avoid being compelled to pay to the priest his demands, as they would have had to do if they had entered the edifice. Subservient and obedient as are the children of Erin to the behests of the priests, they do learn in America how to avoid compliance with them.

On no point, however, has Rome had more difficulty with her followers in America than that of the ownership of church-edifices and cemeteries. As to the title-deeds of colleges, seminaries, and other institutions of that sort, the masses care but little. The bishops may do as they please in regard to them. But it is far otherwise in relation to the churches and graveyards. And in all parts of the United States there have been, from time to time, most serious troubles between the parties on this subject; so much so, that the legislatures of a number of the States have been compelled to interfere. The sentiment is so uni-

versal in the United States that all "church property," as it is called, should be held by "trustees," in the name and behalf of the people who worship in it, and who expect to be buried near it, that it may be emphatically called *American*. Even the Roman Catholics share in it, and very naturally desire to be the owners of the churches which they have built, and of the cemeteries which they have bought. The bishops demand that the title-deeds be made in their name; but the laws of the land require that such property shall be held in trust, and regulate the amount by statutes of *mortmain*. These laws are a great vexation to the bishops. Almost endless expedients are resorted to to evade them. In an extreme case, the bishop may refuse to send a priest to the Church in question, or institute one, if chosen by the people. But the people have some power in their hands, for they may disavow the authority of a bishop, and become independent for a time, or even do what is dreadful—turn Protestant! Certainly, Rome has rather a hard time of it with us in such cases.

There have been cases of priests applying the horsewhip, or resorting to other modes of physical force, in order to control the refractory, but such instances have not been frequent we apprehend—certainly not to compare in frequency with what occurs in Ireland and some other papal countries. Now and then something of this sort occurs among us: but we apprehend that few priests will have the courage to repeat such an insult to humanity. A few years ago a priest in one of the villages of the State of New York was fined by the civil magistrate in the sum of \$80 (or 400 francs,) for horsewhipping one of his parishoners! Another in the State of Connecticut was prosecuted before a civil court for a similar outrage.

It is often asserted that the bishops and priests of Rome have great influence in the political elections and the affairs of the civil government. This is no doubt true to a certain extent; and political demagogues have been but too ready to avail themselves of it, or seek to do so, in order to carry their measures. But there are powerful counteracting influences with us, that make themselves felt when the occasion demands. The last administration of the general government but one, (that of President Pierce,) was considered, whether justly or unjustly, to have gone so far in that direction that an American party was formed which vastly contributed to break it down, and to defeat the political hopes of all those who sympathized with it. So much so, that the last administration, (that of President Buchanan,) although its chief was well known to be on terms of warm friendship with some of the prominent bishops of the Romish Church, was compelled to avoid showing much favor to that sect. The same thing may be asserted of the present administration. There is a sleepless jealousy in the United States, among the Protestants, that will ever and anon create a political party that will break down any and all other parties that go too far in their efforts to tamper with the Roman Catholics as a sect or people, apart or separate from their fellow-citizens. There is no intelligent American Protestant who is unwilling that his Roman Catholic fellow-citizens should have their full share in offices of honor and profit in the government of the United States, as well as in all the State governments, but he will concede nothing more.

Whatever may be the influence of the Romish Hierarchy in America, over the less enlightened masses of their co-religionists, it is certain that they find among the higher and more intelligent classes not a few who cannot be swayed by the *sic volo* or the *sic jubeo* of a priest. We will give an instance—although it concerns a distinguished man who is still living. We do it the more willingly, because it reflects so much honor upon him. The fact which we are about to state has never been published in America, so far as we know. It is this: General Jackson, when President of the United States, determined to remove certain public moneys that were in deposit in the then existing Bank of the United States. Mr. Duane, the Secretary of the Treasury, to whose office it appertained to make the removal, refused to do it, and resigned his place. The President appointed as his successor Mr. Roger B. Taney, who held the post of Attorney General of the United States, putting in his place (as Attorney General,) the late Mr. Benjamin F. Butler. The President and Directors of the Bank, rightly apprehending that Mr. Taney might not be averse to a measure to which Mr. Duane had been opposed, employed all the influences at their command to dissuade him from taking a step which they deemed to be so injurious to that institution, as well as to what was (in their opinion) demanded by the best interests of the public. Among other things, they prevailed on the Archbishop and clergy of the Roman Catholic Church in Baltimore, to which Communion Mr. Taney belonged, and to which he still belongs, to address him a letter, in which the attempt was made, as he thought, to avail themselves of their spiritual relations in order to induce him not to take the contemplated step. But the attempt utterly failed. Mr. Taney read the letter to the member of the cabinet of President Jackson who related the fact to us, and then, with scorn, threw it into the fire, exclaiming with great indignation, "*These people forget that they are not in Europe.*" Mr. Taney is very far from being the only Roman Catholic in the United States who would have acted in this way.

But what need is there of words? This paper has already exceeded the limits we assigned to it. We must hasten to a conclusion. The sum of what may be said on this subject is this: That although the Roman Catholic Church in the United States has changed none of her dogmas, (which, indeed, could not be expected from a Church that professes to be infallible,) the Roman Catholic-Religion wears some aspects that are in some measure peculiar to that country. We will specify a few. She is compelled to be, or profess to be, the friend of toleration, and even of Religious-Liberty. Some of her organs and advocates have even been clamorous, to an extent that is suspicious, on the subject. She has been forced to be the friend of popular, even of republican, institutions, and some of her priests have even had the courage to mention that Rome has always and everywhere been the advocate of both civil and political liberty, and that she has ever professed friendship for popular education, (though with some reserve,) and for the freedom of the press! In all these respects the language of some of her friends forms a striking contrast with the utterances of the Bishops of France, Austria, Italy, Mexico and South America. On these subjects her intelligent laymen are far in advance of the clergy, and yet there are few of the latter who do not in

reality feel the influence of the political and religious atmosphere by which they are surrounded.

Still more : the Roman Catholics in the United States are daily, and in many ways, affected by influences silent as the dews of heaven, but still powerful. Their children go with Protestant children to the same public schools in many places; in many cases their children attend the Protestant Sabbath Schools; their young men are to be found in the same workshop or factory with Protestant young men, and share in discussions which often have a most decided influence on the peculiarities of their Church; their young men often belong to the same fire companies, the same military companies, often attend the same temperance societies and political meetings with Protestant young men. The present war is having a wonderful effect in bringing them into contact with Protestant soldiers, Protestant chaplains, Protestant prayer-meetings in the camp, Protestant tracts and the New Testament.

In many respects Romanism with us wears a considerable resemblance to Protestantism. Its more repugnant features are concealed as much as possible. The infamous things in the past history of the Roman Catholic Church are plausibly explained away or denied. It is felt that the less said about the atrocities of Rome in ages gone by—such as the persecutions of the Albigenses and Waldenses, the Huguenots in France, the Protestants in Flanders, in Hungary, in Poland, and the events in England in the reign of Bloody Mary, or even about the sale of indulgences, the better. No priest with us would dare to boast of infamous conduct among the female members of his parish, as is reported of some in Ireland, in Cuba, in Mexico, in South America. If a priest becomes openly a drunkard, or a bad man in any way, he is not allowed to remain long in the same parish. He is sent to some distant part of the country, or to Canada, or back to Europe, if not deposed.

As in other Protestant countries, the Roman Catholic Church in the United States is a far better Church—exerts a far better influence on the community—than it does in countries where it has the ground to itself. It does incomparably more for the elevation of its people and their moral instruction, than in any papal country with which we have any acquaintance. The Roman Catholic Church in Lower Canada, in Hayti, in Mexico, Central America and South America, will not begin to compare with that of the United States. With us, the clergy of Rome must be able to do something more than baptize children, confess the living, and say masses for the dead. They must preach, and preach a great deal, and preach respectably, if they would retain their hold on their people, and especially their young men. They must treat their people with the respect due to manhood, if they would even maintain their present position, which, in many respects, is far from being well-assured. Rome is, in some sense, on her good behaviour with us. But she acts in the main prudently. Occasionally an ambitious prelate or a blatant editor does or says indiscreet things. Her most knowing bishops—bishops that most clearly comprehend the demand of the times—are very anxious to have a better educated class of priests. The greater part of those who come from Europe are far from being what the country needs. Even Maynooth fails to supply a priesthood that is exactly what the United States demand.

With the liberal and just course of the government the Romanists in

the United States are sincerely content. They have no ground of complaint—they make none. In the struggle of the Revolution (1775-'83) they stood shoulder to shoulder with the Protestants. Charles Carroll of Carrollton was as earnest and honest a patriot as John Adams, and sincerely respected as such. The present Chief Justice of the United States (Mr. Taney,) has never given a decision that can be charged with a bias, even the slightest, towards Romanism, although he was born and brought up in that faith and adheres to it still. He and his predecessor, the late Chief Justice Marshall, have held that high office during more than three-fourths of the period that has elapsed since the government, under the present Constitution, has existed. At this moment not a few of the ablest officers in the civil government as well as in the army and navy, are Roman Catholics.

That civil and religious liberty in the United States—in other words, its civil and religious institutions and the influences which they create—should greatly, though silently, affect Roman Catholicism in that country may readily be believed. The most ignorant and degraded, as well as the most enlightened Romanist that comes to our shores from Ireland, from Belgium, from Germany, from Italy, feels that he breathes another atmosphere, if one may so speak, when he comes among us. A merchant in the city of New York had occasion not long since to take into his employment a poor Irish laborer, who had not been three months in the country. A few days afterwards, the Irishman came to him and begged, as a favor, that he would write a letter for him to his kinsfolk in Ireland. "But can you not write?" said the merchant. "No, your riv'ence, I cannot." "Well," said the merchant, "come to me in an hour or two, and I will write your letter." He came at the appointed time, and the merchant wrote, as he dictated, an account of his voyage from Ireland to America, his subsequent adventures, and his present prospects. When he had gotten through he said, "And have you any thing more to say, Patrick?" "No, sir," was his reply. But bethinking himself a moment, he said, "Yes, tell them one thing more." "And what is it, Patrick?" said the merchant. "Tell them, sir, that in this happy country no praist can domineer over them, as in ould Ireland." "Shall I tell them that?" "Yes, tell them *that*."

The Romanists sometimes, but not very often, boast of conversions in the United States. That there are such conversions is denied by no one. Occasionally a popular female school, at the head of which is a female Jesuit, serves to proselyte youth, belonging to families of distinction, to Rome. A few Protestant ministers, chiefly of the Protestant Episcopal Church, have gone over to the Roman Catholic Church, and there have been also some cases of return. But as the Episcopal Church with us has a well-instructed ministry, among which the Tractarian or Puseyistic element never has been great, such defections have borne no comparison with what has occurred in England. Take the country as a whole, all well informed men will admit that if it were not for the continued and large immigration from Europe, the Roman Catholic Church in the United States could not possibly hold her own. One of her journals, (published in Philadelphia,) a few years ago admitted frankly, "that for every convert Rome makes in America she loses ten." "This is a dreadful country for our Church," said an Irish woman to the writer not long since. "On what account?" we asked. "Only think," said

she, "my two brothers came over from Ireland good Catholics, but now they will not set their foot in a Catholic Church."

That the Roman Catholic Church in the United States has lost many of those who were born within her pale is affirmed by her own authorities. Two, and only two, will we cite. The first is the late Bishop England, of Charleston, South Carolina. That distinguished prelate, in writing to the Leopold Society of Vienna, nearly thirty years ago, states that in his diocese alone Rome had lost 50,000 souls! But we shall give the testimony of a more recent witness. In the autumn of 1851 we made a voyage from Liverpool to New York in the same steamship (the Pacific) which carried Father Mullen, a very agreeable and intelligent Irish priest, who was sent to America to collect funds for the then projected Roman Catholic University at Thurles in Ireland. Father Mullen traveled extensively in the United States, and six months after his arrival at New York he wrote from New Orleans to friends in Ireland, stating that, from all he was able to learn, he was of the opinion that Rome had lost not less than two millions of her children by the great "falling away," as he called it! He further said that several of the bishops had begged him to write to "the friends" in Ireland to keep the people from coming to America, if they did not wish to see them lose their souls. The estimate of Rome's loss by the "falling away" to which Father Mullen refers, may have been excessive. Nevertheless, we are quite sure that there is a great falling away.

Nor can we doubt that if the Roman Catholic people in the United States continue to be treated with kindness, their rights be duly maintained, their conscientious convictions properly respected, and the Gospel be presented to them clearly, prudently, and in the spirit of Christian love, Protestantism in that land can have nothing to fear in the future.

NOTE—In regard to the number of Roman Catholics in the United States, it is impossible to speak with much accuracy. The census of 1850 (the only one that gives any information on that point,) states the number of their church edifices, for that year, at 1,227; whilst the church edifices of all the other religious bodies were 36,956; in other words, the number of their church edifices, when compared with the others combined, was as one to thirty! The entire value of the church edifices in the United States, in that year, was given at \$87,446,871; the value of the Roman Catholic Church property was \$9,256,728. There was room in the 38,183 church edifices (the entire number,) sufficient for 14,270,189 persons; whilst there was room in the Roman Catholic church edifices for only 675,721 persons. But the Roman Catholic writers say, and say justly, that in many of their churches there are several services every Sabbath, and for different classes of people, so that the "church accommodation" above stated does not fairly represent the number of their worshippers. In reply to this, it may be said that many of the Protestant churches have several services each Sabbath, which are not attended, in all cases, by the same persons. Besides this, they have many meetings, and even church organizations, in school houses, court houses, private houses, etc., (which the Roman Catholics much more seldom do,) and, that of these "meetings," or "congregations," no account whatever is given in the census.

THE SOCIETY'S WORK: ABROAD AND AT HOME.

In consequence of giving so large a space to the Report which the Corresponding Secretary read at the Conference of the Evangelical Alliance at Geneva, which we could not well divide, we are compelled this month, to give merely a summary of the intelligence which we have re-

ceived during the month from some of our missionaries in the Foreign and Home fields. This summary will be read with interest.

CHILI.

The Rev. Mr. Gilbert, as we stated in our November number, has left Callao and gone to Valparaiso, which was the field for which he was at first appointed. He only stopped at Callao to occupy, for such time as it might seem best, the post which the Rev. Mr. Swaney had held before he went to the Chincha Islands. The war having so much interfered with the American commerce in the Pacific, it was deemed best that Mr. Swaney should return to Callao and resume his labors there among the seamen and American and English residents. This rendered Mr. Gilbert's longer stay in that place unnecessary. He has, therefore, gone to Valparaiso, where he will have enough to do in preaching to the seamen at that port, and in assisting the Rev. Mr. Trumbull in various ways. Such an assistant Mr. Trumbull has long desired. It is probable that he will divide his time, in some measure, between Valparaiso and Santiago, the capital of Chili, the two places being now connected by a railroad. There are several hundreds of Americans and English living at Santiago, who need some one to preach to them the everlasting Gospel. We hope that it will not be many months till Mr. Gilbert will be able to address the native population with facility in their own tongue. We have long desired to have a good missionary at Santiago. Two such men as Mr. Trumbull and Mr. Gilbert, if properly sustained, may be able to organize an effective system of effort in behalf of the good work in that important country, (the best governed of all the South American republics,) that with a proper degree of prudence may be prosecuted with great success.

Under date of September 17th, Mr. Gilbert writes as follows :

"The Bibles and Testaments from the American Bible Society came just as I was leaving Callao. I have brought them with me. The Rev. Mr. Trumbull met me most cordially. I preached for him the day after our arrival, (the 8th inst.) He has a fine congregation of one hundred and fifty people. In the evening Mr. Trumbull occupied the pulpit. He is a forcible preacher. I was much pleased with his discourse, and with him as a preacher. I think he is a hard-working and efficient man.

"A day or two after I arrived Mr. Trumbull went to Lota, 300 miles south of Valparaiso. We expect him back next week. During his absence I supply his place.

"In regard to my future field of labor, Mr. Trumbull and myself have consulted, and we are both of the opinion that Santiago should be first occupied. It is an important place. There are several hundred English and American Protestants there. Religious services are conducted by a layman, and they are desirous to have an ordained minister. No Protestant minister has ever been settled among them. Mr. Trumbull, without hesitation, expresses his preference for Valparaiso ; my own judgment and feelings incline me to go there. But I shall *work* as long as I stay in Valparaiso."

BRAZIL,

Since the issue of the November number of the *CHRISTIAN WORLD*, we have received a long communication from the Rev. Dr. Compton at Rio de Janeiro, which was written in September. It relates chiefly to the details of going to housekeeping, etc. In the concluding portion of his letter, Dr. Compton says :

“Now and then opposition begins to show itself. Dr. K. has been mobbed, and also a Portuguese colporteur, who was selling Bibles on the street ; but the government has come to the rescue, perhaps because the consul interfered, and the fellows are now in jail. This is, however, proof that the leaven is working, and the priesthood is beginning to feel the power of the Truth on the masses. I am informed that there is not a man in the city who is not fully aware of what is going on in regard to our movements here as Protestant missionaries. The Portuguese services of Mr. Simonton are very well attended, much better than the English service in the morning. I had the pleasure of preaching for him last Sabbath morning, and, though the audience was small, it was very attentive.

“Our friends here have been obtaining their Bibles from the London press at a discount. But if the American Bible Society will furnish us with some plain New Testaments and Bibles, to give or sell at very low prices as well as we can, we would like to have them, and some in superior binding to *sell*, as they sell better here than the cheaper ones—the Brazilians look very much to the exterior. So, too, if the Tract Society will send us books and tracts in the German, French, and English languages, as well as the Portuguese, we can use them all to good advantage. Hymn-books are very desirable. If you could publish something in Portuguese like the “Songs of Zion” of the Tract Society, it would be just what we want.”

Dr. Compton expresses great desire to get settled down and at his work. He sees much in the field of his labors that is encouraging. We bespeak the earnest prayers of our readers for this important mission, and for all who are laboring to spread the glorious Gospel of our Lord in Brazil, which is one of the largest and most important countries in the world.

ITALY.

We have very interesting letters from the Rev. E. Edwin Hall, the Society's Agent and Missionary at Florence. Acting on the instructions of the Committee, Mr. Hall has entered on the work of employing several Italian laborers, who have been well recommended to him. One of these is a colporteur and Bible reader, whose field of labor embraces several villages between Aosta and Turin. This missionary has been recommended by the Rev. Dr. Revel, and is, we believe, a member of the Waldensian Church. His salary will be 100 francs a month.

Another laborer whom Mr. Hall has engaged is a Mr. Peccenini, whom he has sent into Elba, a beautiful and populous island off the coast of Italy, —so well known as the home of Napoleon Bonaparte for a year—where the way has been wonderfully prepared by an excellent colporteur, whom

Mr. H. has also resolved to engage. Mr. Peccenini commenced his labors with much encouragement at Portoferraio, one of the principal towns on the island. Soon he had a congregation of two hundred deeply interested hearers. From two other places he received pressing invitations to come and preach to them. But the priests have prevailed on the governor to forbid his preaching. Nothing daunted, the missionary instantly got up a petition to Baron Ricasoli, the prime minister of Victor Emanuel, under whose dominion Elba now is, asking that the governor should not only be forbidden to hinder his preaching the gospel, but required to protect him in his work. There can be no doubt that this petition, which was signed in the course of a few hours by sixty persons, thirty of whom are heads of families, will be granted. In our next number of the CHRISTIAN WORLD we shall give some interesting details respecting this mission.

Mr. Hall has engaged a pious teacher in Florence to hold a day and night school for the education of poor children, in which the instruction shall be thoroughly evangelical.

Mr. Hall makes a request which the Bible and Tract Societies will not disregard. It is that they will make grants of Bibles and Tracts for the work in the Island of Elba. We have no doubt they will be ready to respond to this appeal most willingly, if they should have the means. Here is an opportunity for doing good which is not to be neglected.

We have assigned the Missionary in the Island of Elba to the excellent "Ladies' Christian Union of Baltimore," as *their* Missionary in Italy; and we doubt not that they will often receive interesting reports and notices of his labors.

This is all that our very restricted space will allow us to say of the Foreign work of the Society this month.

OUR OWN COUNTRY.

Nor can we say much respecting our own country this month, for the same reason. This we regret, for we have many encouraging things to say. They shall appear in our January number.

So much encouraged have the Committee been by the successful labors of an intelligent and devoted lady, as a missionary among the poor Romanists and others in one of the largest cities of the West, that they have engaged another in another large city in the same section of our country. And we are happy to say that she has entered with much courage upon her work. Her first report, just received, is full of interesting detail.

A missionary in another Western State reports that he has formed two interesting Industrial Schools, in which many children of poor Romanists are receiving religious instruction from excellent ladies who have embarked in the work. One of these schools is in one of the largest cities of that State, and is greatly sustained by the labors of a Christian lady of the place. A large number of children meet every Saturday afternoon, and remain for three hours, during which they are taught to read and sew, and engage in singing sweet hymns, and reciting passages of Scripture. In this way they are instructed in the doctrines of salvation—very much in the

manner described by "Seed Corn," in one of the numbers of the *CHRISTIAN WORLD* in the earlier part of the year.

A missionary in another Western State reports that two flourishing Industrial Schools are now in operation in the important city in which he is stationed. Ladies of different religious denominations assist in carrying them on.

A missionary among the Italians gives interesting details of his labors among his countrymen.

And a missionary among the Germans in New Jersey reports many things of great interest in his field. How important it is to "look up" the scattered foreigners, Romanists and others, and gather them into the Churches in their midst. We must give up the idea that we can do no good to the Germans, French, Italians, and other foreigners who are spreading all over our country, but by forming them into separate congregations, and having a foreigner to labor among them and preach to them in their native tongue. That must be done in many places and in certain circumstances, but in many places it is neither necessary nor expedient, if Christians among whom these people live have the requisite zeal to go to them, and employ proper measures to bring them within the influence of the Gospel.

MISSIONARY INTELLIGENCE.

The pastors of churches who are in the habit of reading to their people, at the Monthly Concert for Prayer, the *Missionary Intelligence* which we give in the *CHRISTIAN WORLD*, will find something to interest in the pages immediately preceding, which we hope they will read this month, as well as what follows. They give a brief notice of the work of this Society.

MISSIONS IN TURKEY.

The Rev. Dr. Dwight, who has labored so long and so successfully in Turkey, has returned to spend a season in his native land,—not of rest, although we dare say he needs it—but of labor of another sort among our churches; thus finding re-invigoration of mind and body in change rather than cessation of labor. We hope that he will see his efforts to increase the interest of the

churches in the great and good work going forward in the Turkish Empire crowned with abundant success.

Dr. Dwight comes fresh from a tour of eight months, made in Central and Eastern Turkey, in the course of which he has visited all the stations of the American Board in that part of Western Asia, (and they are now many,) and seen, with his own eyes, manifest proofs of the wonderful progress of the work of the Lord. In places where at the epoch of his early tours in that region there was not the least vestige of evangelical Christianity, there are now living churches of Christ, some of them numbering almost as many communicants as the largest churches at home. In many places this marvellous change has occurred within ten or fifteen years, and even less. Some of our readers, we have no doubt, will have the oppor-

tunity of hearing these interesting details from the lips of Dr. Dwight ; but we are not advised of the length of his visit to our country.

SYRIA.

Gradually the missionaries in Syria are gathering up their scattered flocks and resuming their labors, and in several places with more encouragement than we had dared to hope for, so soon after the deluge of fire and blood which swept over the region around the Lebanon last year. Daoud Pasha, the Christian ruler of that part of the province of Syria, is doing better than was feared. After all, it may turn out that the plan which Prussia proposed to the Great Christian Powers, in their conference at Constantinople, was the very best that could have been adopted for the governed.

EGYPT.

The United Presbyterian Church of *our country*, (there is a United Presbyterian Church in Scotland and England,) is a large and growing body. They have four missionaries, organized into a Presbytery, in Egypt, who are laboring with patience and zeal for the resuscitation of spiritual life in the Coptic Church. This is a noble object ; and it is our prayer that their efforts may be crowned with glorious success. The papers have lately given full details of the shameful treatment which an Armenian of the name of Faris received in July, at the town of Siout, in Upper Egypt, at the hand of a fanatical mob of Moslems, at the head of which was the Cadi or Justice of the Peace. The offence which Faris had committed, consisted in his having undertaken to be the advocate of a Coptic woman who had married a Moslem, and been compel-

led to renounce Christianity. After a time, she desired to return to the religion of her birth and people, but was opposed by her husband. Faris having gone to the office of the Cadi, to present her case, was cruelly beaten till he was nearly dead, and thrown into prison. But the Mudir, or governor of the district, having been informed of the affair, of the tumult which it occasioned, and of the fears of the Copts and the Franks of the place, made haste to order the liberation of Faris and the maintenance of tranquillity. But the matter did not stop there. The missionaries referred to, in whose service Faris had been labouring as a distributor of Bibles, called the attention of Mr. Thayer, the excellent American consul-general at Alexandria, who at once called on the Viceroy, accompanied by the Rev. Mr. Lansing, and laid the case before his Highness, and demanded that proper reparation should be made. The result has been that the Cadi and twelve other ring-leaders have been made to pay \$5,000 to Faris, and go to prison for a year ! President Lincoln has written a letter of thanks to the Viceroy, for his noble conduct in the affair. The Consul, the missionaries, the Mudir, the Viceroy, and President Lincoln, have all done good service to the cause of justice in this curious affair, and it is not easy to say which of them deserves the most praise.

INDIA AND CHINA.

In both India and China the missionaries report various progress, and yet do not give any very striking facts. The revival in Southern India is bearing good fruits. A native minister, of the name of F. Asbury, has been ordained, and installed

pastor of the church in Navaly, in Ceylon. The occasion was an interesting one. Mr. Blodget has baptized *Chang Lieh*, a Chinese, at Tientsin. This man is fifty years old, and lost his sight about a year since. Mr. Peet of Fauchau, accompanied by the Rev. Mr. Smith of the English Church Missionary Society, has made a tour into the interior, and visited the "Northern Hills" and the valley and city of Lien-Kong, where he found the people remarkably disposed to hear about Christianity. The publication of the Treaty between England and China has produced a happy effect in Fauchau and its neighborhood, and opened the way for the residence and labors of missionaries.

MADAGASCAR.

The death of the late Queen of this island has opened it again to Christian effort. Her son, who takes the name of Radama II., we believe, is about thirty-six years old, and professes to be a Christian. During the bloody reign of his cruel mother, many Christian natives were put to death, but his life was preserved,—a fact which is extraordinary, and not to be accounted for save on the ground of special Providence. At the death of his mother, an effort was made by his cousin and the Pagan party to prevent his coming to the throne; but it was defeated, and resulted in the destruction of those who took the lead in it. Protestant missionaries from England landed in that island in 1820; and during eight years their labors were attended with great success. Many embraced the gospel, including some of the nobles. Schools were established, and some 15,000 youth were taught to read. The New Testament and portions of

the Old were translated into the native language, and published. The king, Radama I., was well inclined, and readily granted protection. But he died in 1828, and was succeeded by one of his wives as queen. This woman, during her reign of thirty-three years, did all she could to extirpate Christianity in her dominions. Many copies of the Bible were burned, the missionaries were driven away, and many native converts were put to death, or driven into exile. In 1849, there was a very bloody persecution. But now all is changed, thanks be to God. Fears, however, are entertained that French Jesuits have gained an undue influence over the mind of the new king. France has long been desirous of getting possession, it is believed, of that island. We sincerely hope that the Rev. Mr. Ellis, the excellent English missionary who labored in Madagascar so long, and who secretly made a visit to it a few years ago, and saw a goodly number of the converts, will lose no time in revisiting the island. It is probable that he could do more than any other man living to give a right direction to the councils of the monarch and his nobles. We think that there ought to be much earnest prayer for the new king of Madagascar and his counsellors at this critical time.

MISSION AMONG THE ZULUS.

Of all the missions of which we have any knowledge that among the *Zulus* in Southern, or South-Eastern, Africa is one of the most interesting, and yet it is probably less known by our readers than any other that is under the care of the American Board. The staff of missionaries on that field is quite considerable, and it

embraces men who have more than common qualifications for their work. We have been much interested in the account which they have given of the "Anniversary Commemoration," (in honor of the planting of the Mission,) which occurred last summer, at which there were missionaries and members of churches from all, or nearly all, the "Stations" included in the Mission. It took place this year at Ifurmi. It was an occasion of much rejoicing, and well attended. It is manifest that the gospel is gaining a lodgment in the hearts of these once degraded, cruelly superstitious, and ignorant people. What a change it has wrought in the hearts and lives of individuals and families! The native Christians expected to raise in this year of 1861, the sum of £50, or nearly \$250, which would be sufficient to sustain two native missionaries at £2 each per month. The English colonists in the neighborhood of this Mission seem to appreciate it highly; for when the Rev. Mr. Stone, one of the missionaries, lately lost his house and all that it contained by fire, they raised the sum of £200 towards indemnifying him.

MICRONESIAN MISSION.

The gospel is evidently gaining ground in the interesting Micronesian group of islands. It is now proclaimed on two or three of them regularly and others are visited from time to time. Drunkenness greatly prevails among the natives; but many are

willing to hear of the way of life. At Apaiang, Mr. Bingham has lately baptised some native converts. "At present," he writes, "we are not a little cheered in our work. The king and his wife give us much hope; he has put aside his other three wives. Our Weekly and Sabbath Prayer-meetings are well attended. The king offered prayer at our last Monthly Concert, and one native contributed the first shell of cocoa-nut oil for the missionary cause. I have reason to believe him a Christian, and his wife is also hopeful. Others are interested, and inquiring for the way of life—among them some women. Pray for us, that such a blessing may be poured out upon us as shall result in glory to God and His Son, and in joy to the Church of Christ in our Fatherland." It is manifest that a good work of grace has commenced in that insular mission-field.

SAILING OF MISSIONARIES.

In the latter part of October, the Rev. John S. Roberts and his wife sailed for Ningpo, China; Rev. Samuel C. George and his wife, to Siam; Rev. Dr. Janvier, his wife, and Miss Catherine L. Beatty, to India (to the Lodiana Mission); and Rev. Francis J. C. Schneider, to Brazil. They all sailed from New York, and have gone forth in the service of the Board of Foreign Missions of the General Assembly of the (O. S.) Presbyterian Church.

NEWS OF THE CHURCHES.

We have not room in this number of the CHRISTIAN WORLD to do more than just to refer to some of the recent movements in the Christian world that merit attention. Among

them we may note the *Third Biennial Assembly of the Scandinavian Churches*, held at Christiania in Norway, from the 29th to the 31st of July. It was an important meeting, and well cal-

culated to promote the resuscitation of evangelical religion going forward in the Scandinavian countries. We shall speak of it in our January number, and of the Religious Movement in Lower Italy in connection with the labors of Gavazzi and others ; the Martyrdom of Mr. and Mrs. Gordon, (Missionaries in the service of the Presbyterian Missionary Society of Nova Scotia,) in the Island of Erromanga, the same in which the excellent Williams and Harris lost their lives for Christ and His Gospel more than twenty years ago ; the progress of the truth in England, Scotland, Ireland, Germany, Holland.

But the most interesting event of the last few months has been the Conference of the Evangelical Alliance at Geneva, Switzerland. We gave a general notice of that great meeting in our last number. We shall at an early day give some extracts from the Reports which were read on that occasion, especially from those that have a bearing on the

work of this Society. The Conference passed several important Resolutions, one of which was a recommendation of the observance of the *week of Prayer in January*. It 'also recommended to the members to hold meetings in their respective countries on their return for the purpose of making known the principles, objects, and acts of the Evangelical Alliance. This good work has been commenced at Edingburgh and other places in Europe. The Corresponding Secretary of this Society, since his return, has held several meetings for the purpose of making known the proceedings of the Conference at Geneva, and the state of religion in Europe as developed at that meeting. On the second Sabbath night in November he addressed a large assembly in Dr. Adams' Church, New-York, and was heard with deep interest. He purposes to repeat this "Report" wherever he can this winter.

MISCELLANEOUS.

OUR SOCIETY ; ITS WORK AND ITS WANTS.—We would not be unreasonably importunate, but we must say to the friends of our Society—and we are sure that all the readers of the CHRISTIAN WORLD are its friends—that so greatly does our work press upon us in Italy, South America, and other papal lands, that we have no resource (under God,) but that of begging them to come to our help. The times are hard, but if they cannot send large sums let them not hesitate to send us smaller ones—let them send us what they can, whether it be much or little. All is not lost ; there is money still in the hands of God's people. To give now costs self-denial ; but money is the more precious for the work of Christ when given under such circumstances. Shall Italy now receive the Gospel ? Or, shall the door be closed through the fault of our unbelief and inaction ? If all our friends will help us to the extent of their ability we shall be able to do great things in "fields now white to the harvest."

OUR MAGAZINE.—This number closes the CHRISTIAN WORLD for the year 1861. We have endeavored to make it a vehicle of valuable information

relating to the Kingdom of Christ, especially in the field of the labors of THE AMERICAN AND FOREIGN CHRISTIAN UNION.—In addition to giving our readers intelligence from month to month of what is doing to spread the Gospel in Papal and other nominally Christian lands, as well as in heathen countries, we have in nearly every number given an article of considerable extent, touching the past and present state of some important country, or some important question having a bearing on the work in which the Society is engaged. Such articles as those on Italy, Spain, South America, Central America, France, Poland, and that which occupies so large a portion of the present number, we trust are both interesting and instructive. It is our purpose to make, if we can, this periodical still more valuable next year. The number for January, 1862, will contain a comprehensive survey of the Christian World, especially the Papal portion of it, and set forth some of the great encouragements which the friends of this Society have to prosecute the work in which they are engaged, namely, the resuscitation of the doctrine of Christ and His Apostles throughout Christendom. May we not ask our friends not only to renew their subscriptions promptly, but also to induce others to take our Magazine ?

We get from all quarters very encouraging letters in relation to our Magazine. Within a few days we have received a letter, inclosing five dollars, from a young woman in Connecticut, who writes to say that her mother desires the Magazine to be discontinued, "not from lack of interest in it, but on account of her extreme age and blindness." A similar letter has been received from an old friend who has passed his fourscore. He has taken the Magazine from the first, and regrets that he is no longer able to read it !

We have received another, from an old subscriber in Wisconsin, which is so extraordinary that we give it verbatim :

DEAR SIR: Enclosed please find three dollars, which please pass to my credit for the CHRISTIAN WORLD. I have been sorry and ashamed to have my subscription run behind so much. But I am poor in this world's goods, and have been struggling hard to raise the money. I have taken the Magazine, I believe, ever since it was first published. It seems like an old friend, and I cannot bear to give it up. I feel bad that I cannot send you more. I am aware that this volume is almost out ; but I have not another dollar that I can spare. Now you must act your own pleasure about sending the next volume. If the Good Lord lets me live, and gives me health to work, I shall try to work it out, some way, as soon as I can. For almost a half century, I humbly hope, I have been traveling on the great and glorious Heavenly Railroad; not as a "passenger" merely, but as a "working-hand;" part of the time as a "conductor," and the rest of the time as a "breakman." And although the Devil has laid his "switches" all along by the track, thank the Lord! I have not "switched off" nor "run off the embankment." The Great and Glorious "Superintendent" and "Proprietor of the Road" tells me my train will soon be through to the great "Grand Dépôt." The "check-agent" will soon be on board our car to take our "Check," and give us a "Ticket" to introduce us into that glorious "Mansion House" which our "Elder Brother" has in readiness for us. Blessed be His Name!

Yours, in Christian love and fellowship,

A. J. C.

BOOK NOTICES.

THE AMERICAN ENCYCLOPEDIA.—The Appletons have issued the XIIIth volume of their invaluable American Encyclopedia. It is fully equal to any of the preceding volumes and well sustains the distinguished reputation of the work. Everett, Bancroft, and many other celebrated writers have contributed articles for its pages. Our advice to all our readers who can by any means afford to purchase this work is to do it. It is almost indispensable to every man who desires to be well informed about the prominent men of our times, as well as of the past, the progress of the arts and sciences, and the march of events. We would almost as soon think of dispensing with Webster's or Worcester's Dictionary as to be without this great work. Three volumes more are yet to appear before the series will be complete.

SACRAMENTAL DISCOURSES. By the late J. W. Alexander, D. D. Mr. Anson D. F. Randolph, 683 Broadway, New York, has issued a new edition of this excellent work. and will send it by mail to any one who

will remit to him the price, (\$1 50,) in postage stamps or otherwise.

Mr. Randolph has also published SICKNESS, ITS TRIALS AND BLESSINGS. \$1. A book which may be safely placed in the hands of those who are called to pass through the deep waters of sickness, or any other form of sorrow. We would recommend it with more than ordinary earnestness. We live in days of trials and sorrows.

COMING TO THE LIGHT, (50 cts.); PETERCHEN AND GRETCHEN, (75 cts.); and WATSON'S WOODS, (75 cts.)

These charming books, also published by Mr. Randolph, serve admirably for presents for young people, for whose benefit they were written, in the season of the Holidays, which is drawing near. Mr. Randolph has published many other books of the "same sort," which he will be happy to send by mail to those who desire to have them.

Want of space forbids us to speak of other excellent books published by our booksellers. We hope to have more room in our next number.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF OCTOBER TO THE 1ST OF NOVEMBER, 1861.

MAINE.		MASSACHUSETTS.	
Limerick. Mrs. Hannah Eastman, for L. M., of R. E. Eastman,	10 00	Tewksbury. Cong. Ch. and Soc'y,	36 00
Brunswick. Cong'l. Church and Soc'y,	30 00	Boston. Bowdoin St. Ch. and Soc'y add,	1 00
Topsham. " " " to make Rev. D. F. Potter L. M. in part,	12 00	Needham. Soc'y of Rev. W. B. Green,	6 00
NEW HAMPSHIRE.		" Transferred from the Chicago Chapel Fund by the donors, to the distribution of Bibles in Italy,	
Gilsum. Dea. A. Haywood, add for L. M.,	10 00	North Middleboro. Changed by the donors, from the Chicago Chapel Fund to the Brazilian Mission,	21 00
Bennington. F. W. Whittemore,	3 00	Saxonville. Edwards' Cong. Ch. and Soc'y	10 00
West Boscawen. Cong. Ch. and Soc'y, to make Rev. E. Buxton part L. M.,	12 00	Weston. Mrs. M. A. H. Bigelow,	20 00
Chester. Cong. Ch. and Soc'y, per J. W. Noyes,	7 00	Sudbury Cong'l Ch. and Soc'y,	23 57
Boscawen. Cong. Ch. and Soc'y, to make Rev. A. Smith part L. M.,	10 00	Cambridge. Shepard Cong. Soc'y,	63 00
VERMONT.		Wayland. Trin. Cong. Ch. and Soc'y,	5 89
Waterbury. Friends in Cong. Ch., by Rev. C. C. Parker,	5 86	Medford. 1st Trin. Cong. Ch. and Soc'y,	16 67
Norwich. Cong. Ch., Dea. Henry Hutchin- son L. M.,	28 00	Reading. Bethesda Ch. and Soc'y,	16 00
		Woburn. Cong. Ch. and Soc'y,	31 87
		Hadley. Russell Gen'l Benev. Soc'y, per C. P. Hitchcock, Tr.,	12 09
		Charlemont. Wm. A. Hawkes,	4 00
		Westfield. 1st Church,	27 00

So. Hadley Falls. 1st Cong. Ch. towards Mr. W. Judd's L. M.,	28 00
Holyoke. 2d Cong. Church,	8 56
So. Hadley. 1st Cong. Church,	30 23
Dunstable. Cong. Ch. and Soc'y,	1 87
Millbury. 1st Ch. and Soc'y,	8 00
Grafton. Evan. Cong. Ch. and Soc'y,	50 00
So. Weymouth. Union Cong. Ch. and Soc'y, to complete L. M. for Rev. S. H. Hayes,	10 03
Ashley. Cong. Ch. and Soc'y,	14 00
Salem. Salem Cong. Ch. and Soc'y, of which \$30 from Mrs. E. Phillips,	86 50
Newton Centre. Cong. Ch. and Soc'y, to make J. H. Hazelton and F. H. Kingsbury L. M.'s,	75 75
Millbury. Sam'l A. Small,	25 00
Westford. Union Cong. Ch. and Soc'y, A Friend of his country and of Zion,	40 00
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Southbridge. Jarius Putney,	2 00
RHODE ISLAND.	
Slatersville. Cong. Ch. and Soc'y,	42 00
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Alexandria. Presb. Church, bal,	16 96
Herkimer. R. D. Church,	1 00
Ilion. M. E. Ch., to make Rev. D. B. White a L. M.,	2 00
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Fulton. J. E. Dutton, C. E. Wilcox, Mrs. A. T. Loomis, George Salmon, each \$10, D. W. Gardiner,	2 00
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	47 40
	2 00
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" Cumb. Presb. Church,	9 53
" 1st Presb. Church,	7 75
" M. Prot. Church,	3 32
" M. E. Church,	2 00
" Cong. Church,	5 00
Circleville. 1st N. S. Presb. Ch., in part L. M.,	23 26
" O. S. Presb. Ch., which constitutes Rev. G. L. Kabl L. M.,	32 45
" United Brethren Ch., part,	1 73
" Prot. Epis. Ch.,	1 50
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THE
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